

# DISCONTENT

"MOTHER OF PROGRESS"

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VOL. III. NO. 9.

HOME, WASH., WEDNESDAY, SEPTEMBER 26, 1900.

WHOLE NO. 113.

## CHANGE THE PRESENT SYSTEM.

I read with much interest Comrade Leonhardt's article in No. 111 of DISCONTENT, and, as my feelings coincide with his in a measure, I wish to write a few words also, let the result be what it may. I quite agree with the comrade that what is needed at the present time is to change the entire structure of industry into a system by which man does not need to expend more than three or four hours a day in physical labor."

Now, how can this great change be brought about is the question. Others may answer it to their liking; I will answer it in my way.

First, we see all about us that the laborers are many. Some have work at prices which they regard as remunerative, others labor at living wages, and others still are on the road asking for work.

Now, second, let us place all these laborers in one class and look at the matter closely, and if we search diligently we will discover what they are doing with their wages, or, in other words, with their life's work.

Those who labor in the city own not the city, therefore they pay out a great part of their labor to those who own it and live sumptuously from the rent fake. They do not run the city. They are run and managed, politically, by those who own property, therefore, they pay out a large part of their lives in taxation. This item alone in the city of New York amounts to about \$100 per family. In smaller places taxation is not so great, because there is less law to be enforced, but it is an item which the laborer will find to his interest to abolish, in whole or in part, as soon as possible. The direct and indirect taxes imposed by county, state and nation are also extracted from labor, and he, as a laborer, is scarcely considered.

Now, the laborer is neither landlord, politician, merchant nor doctor, hence we see these leading the easiest lives, on that which is extracted from the laborer. When a person labors merely for wages he thereby unites himself with the great civilized machine which unceasingly turns out a few wealthy "best citizens" at one end and thousands upon thousands of depraved, worn-out lives at the other end. All this is done, protected and fostered in the name of an enlightened Christian nation, and the laborer, shame on his ignorance, gives his sons freely to fight and to die for "trade expansion," our "free American institutions," etc. The laborer, as a wage earner, has nothing whatever to do with the kind of money he receives. The stuff, whatever it may be, is simply placed at his disposal for a limited time until he can dispose of it to the human leeches. All laws concerning money and interest are enacted in the direct interest of the owners of certain kinds of wealth.

The farmer is generally a renter. Being a renter, he gives away, on an aver-

age, about one-third of the working energy which he expends during his renting years. He wilfully gives this in order to support one of our national "free institutions" known as landlordism.

He reasons thus: "Well, it is all right; for if I had many acres which I could not cultivate I'd rent them for all I could get, you bet."

Now, what does the laborer get during life? He gets the privilege of exercising his muscle and his mind for the profit of the "best element" in society and also the privilege of handling some of the greatest idol in the world (money). And if he is not lucky he finds a last resting place in the potter's field.

Now, I believe all this could be changed, and that, too, very speedily. A great deal of cant is being spun out by fluent speakers concerning evolution and what it will bring forth. Now, I believe that if there is any such thing as human evolution, human beings will have to evolve it.

If he who now holds valuable lands will but look squarely at the facts and, instead of casting blame on "the worn-out renter," "the shiftless fellow," or an "improvident God," will just take it for granted that he himself is a powerful factor in the establishment and maintenance of the system which perpetuates misery; if he then would clearly show forth the facts to him who toils unceasingly that the wealth which is produced may be enjoyed by others; if he then would invite the laborer to come in and produce for the benefit of himself, then truly will the seeds be sown which will blossom into the regeneration of society and the abolition of much, very much which makes life one round of anxiety, poverty and crime. J. STEEN.

## WAKE UP.

Comrade Labadie seems to be very jealous of the Socialists and the progress they are making. Vive l'Anarchie! I am an Anarchist, but just at present am considerably interested in the Socialist racket. I'll tell you why. They have many bold leaders, strong papers and plenty of literature that is more revolutionary in character than timid Anarchy ever dared to be. Anarchists can brag of only one prominent leader in their movement, and that a woman. Anarchy is very easy for unbelievers to avoid. Converts to Socialism are very easily and quickly made, and permanently, too. The doctrine of Socialism is such that it appeals very strongly to the reason of every man, no matter what his vocation is, and therefore you can now account for its vitality. When the Anarchists have built up a stronger literature they may, possibly, step forward, but we shall have a trial of Socialism first. Best wishes for Anarchy, however. WALTER S. ALLEN.

There is more of good nature than good sense at the bottom of most marriages.—Thoreau.

## THE DINNER PAIL.

It turns one pale with rage to notice how interested politicians are, for two months every four years, in the workingman's dinner pail. The truth is, no workingman should have to carry a dinner pail, the best hotel nearest to his work should be the place for him to get what he requires. Labor built the hotel, produced all the food, cooks and serves it, and it should only be served to those who perform some useful work in return. Those who now live in luxury do not produce sufficient to fill one small dinner pail, and, consequently, do not deserve a dinner. A "sovereign" must be crazy to eat his dinner from a pail—leave that dining utensil for miles.

Anarchists object to the dinner pail as well as to the oft-repeated advice of the parasites to the workingman to live economically; those who produce all wealth, fersooth, are to skimp, and stint and starve. Under our principles no one could live by the compulsory labor of another, whereas government exists for that sole purpose.

Anarchism would develop the best work that could be produced, because the fear of want would be removed, thus leaving all one's brightest powers to do that which the man findeth, with cheerfulness and love for the work of his own selection; a most beautiful contrast to that of government, which compels men to lie, steal, cheat, murder and suicide. KINGHORN-JONES.

San Francisco.

## O, CHRISTIAN MOTHER.

Many are called but few are chosen, and footprints on the narrow path are rare. So Christians believe, and believing, the sexes, unawed, embrace and pause not in their pleasure to wonder how few it may be in their own family. May not their pleasure result in bringing from the darkness of unconsciousness to the twilight of existence one who shall possibly, nay probably, suffer eternally? Their gain a moment's happiness; one's loss, forever and forever the pain of fire.

Eight human beings call a Christian woman mother; shall two be chosen? Shall one? Or shall all walk through the life thrust upon them in the broad and hellward way?

Many are called but few are chosen, and footprints on the narrow path are rare. In a family of eight, O, Christian mother, how many are a few?

This, also, I have against you, Christian mother, that, taking advantage of the physical weakness of your little ones you beat them cruelly.

Sobbing sounds, rod wrung, from baby voices; dark marks, rod made, on baby flesh; baby laughter hushed at your approach; baby joys and sorrows hidden from your eyes of sympathy. All these bear witness.

For their souls' sake, you say?

When your child of a few years and small intelligence lies you beat him for

his soul's sake; when you, with the greater guilt of greater age and intelligence, lie, why do you not request some physical giant to beat you for your soul's sake, or is your child's soul dearer to you than your own?

But I have never met a Christian woman who would roast her disobedient child, and I do not believe such a one exists, and in this the Christian mother is less cruel than the idea she worships. —H. C. B. C.

## FREE COMMUNISM VS. FREE COMMERCIALISM.

No. 1.

In order to avoid misunderstanding at the start, I was particular to ask Mr. Brinkerhoff to carefully define Anarchist Individualism, and also what he understands as Anarchist Communism. Instead of doing so he discants upon the advantages of a jury system, and asks me several questions. The nature of his inquiries almost convinces me that he has a very vague idea of what constitutes the doctrine of Anarchist (Free) Communism, and strengthens my opinion that it is useless to discuss the merits or demerits of a system the definition of which is not clearly understood. Instead, therefore, of replying at present to my opponent's inquiries, I shall ask him once more to carefully define the theories of Free Commercialism (or Anarchist Individualism) and Anarchist (Free) Communism as he understands them. In no other way can we expect to reach satisfactory conclusions or expose the fallacies of each others' respective doctrines. Let us start right, and then we will make better headway.

I shall carefully keep in mind Mr. Brinkerhoff's statements regarding the efficacy of his jury system, and will probably have something to say about them later on. Meantime I await the definitions, which, in order to be of any value, should be thorough and complete. When Mr. Brinkerhoff has explained what he understands by Free Socialism (or Individualism) and Anarchist (Free) Communism I will make a return statement explaining what I understand by these terms.

I suggest, in order to avoid confusion and circumlocution, that the terms "Free Commercialism" and "Free Communism" be at all times used by both parties to the discussion, as this will enable casual readers to understand the real issue.

WILLIAM HOLMES.

## CORRECTION.

Please note that in DISCONTENT of September 5, page 2, fourth line of the article entitled "A Discussion," "intended" should have been printed "extended." And in the second column, fifth line counting from bottom, "when" should be "until." —EDGAR D. BRINKERHOFF.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave.—Drummond.

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## KINGS AND KING SLAYERS.

"It is one of the risks of the trade," said King Humbert, in speaking of the possibility of being assassinated. The Italian monarch was right. In spite of all the appeals to patriotism, and all the tinsel and show that make royalty attractive to the untutored populace, every ruler knows himself to be, through some instinctive human sentiment, hateful to a large body of his subjects. "Uneasy lies the head that wears a crown," wrote the master dramatist, centuries before the Anarchist propaganda was known to the world.

The Anarchists are a small minority of the haters of royalty. Socialists, Republicans, ambitious schemers for power, disappointed courtiers, foreign spies, desperate criminals, slighted servants, poor men rendered indignant and desperate by overtaxation, compulsory military service, or any of the myriad forms of robbery and oppression practiced in the royal name—these are some of the sources of danger to which even the best loved monarch is ever subject. There is no way of guarding himself securely again them all. Go where he may, by day or by night, surround himself with what guards he will, the sword of Damocles is ever suspended over his trembling head. While royalty continues to curse the world with its blighting influence the menace will remain.

Severity is of no avail. It merely tends to increase the hatred and to intensify the determination to strike a sure and fatal blow. The danger is on every side. Destroy one assailant and a score spring up in his place. He who was least suspected proves to be the one that should have been most dreaded. No drag net can be devised which will sweep into its folds all the determined enemies of the royal name. The police are always wise—after the event. But not Argus himself could keep watch of every dagger sharpened for the royal heart and every bullet destined to find lodgment in the royal brain. Force is no safeguard against a nation's hate. Many a king has reigned for years, in spite of all attempts to cut short his career, but at what a cost! A life prisoner! A slave of state! The sweetness of privacy, the delights of unfettered social intercourse, the joy of heart to heart friendship, the hearty communion with nature, the freedom to go, to come, to see, and to enjoy, all that makes life worth living, are denied to the wretched throned puppet. Either a violent death or an empty, joyless life—such is the poor alternative offered to the kings of the earth. As there is no being baser than a king, so none is less to be envied. History has pronounced a verdict adverse to royalty.

One thing, however, is possib'e. The revolutionary enemies of royalty war not against the individual, but against the system of which he is the representative. They know well that until the

minds of men are ripe for a change, the death of one king will only mean the accession of another. Their aim is the good of all; and the foe they seek to destroy is not a single person, or any number of persons, but the ignorance which leads men to prefer bondage to freedom. The wise ruler will cooperate with these elements, instead of seeking to crush them. Ideas cannot be overthrown by persecution. They pierce prison walls, and leap from the scaffold into the hearts of the people. No idea can be subdued save by a truer idea. If the revolutionists are right, the stars in their course are fighting for them. If wrong, they are to be feared no more than the veriest street-corner babbler. Treat them like men and women; meet them half way; let them have free range for the discussion of their views. It is not only the right way, but the safest way for all concerned.

Look at the facts. Presidents, governors and mayors have been assassinated in the United States, but not a single one by an Anarchist. Lincoln fell a victim to a plot of ex-Confederates. Garfield was shot by a madman. His real murderer was Anthony Comstock, to whose incessant efforts in behalf of compulsory ignorance may be traced the infamous laws compelling mothers to bear unwilling children with the seeds of murder firmly implanted in them. Such was Guiteau; such was Jesse Pomeroy. Goebel was murdered by a political assassin, probably the tool of his Republican opponent; and the black-hearted Taylor was acclaimed with cheers at the National Republican convention. Carter Harrison was slain by a personal enemy. Who are the human monsters now? The Anarchists are treated with sufficiently gross injustice, even in this country. But they are at least allowed the right of conducting a peaceful propaganda, and the consequence is that McKinley, hated and despised though he is, needs no body guard to protect him from the attacks of revolutionists. Should he ever be assassinated it would be by a madman, a personal enemy, a Spaniard, or some representative of the outraged people of Cuba, Porto Rico, or the Philippine Islands. The periodical show made by the police of this country, of tremendous precautions against the Anarchists, merely provokes amusement, when it does not go so far as to constitute an outrage on free speech. If the authorities, in their senseless terror, only knew how far the educational propaganda in this country was from the contemplation of any act of violence, they would abandon their silly surveillance and turn their attention to the really dangerous elements in the community.

So is it in Great Britain. No official there has ever been killed by an Anarchist. England has adopted a comparatively liberal policy toward revolutionary propagandists, and is reaping the fruits of her wisdom in the security of her ruling class. Other nations have only to do the same. In Italy, Spain, Austria and Russia, brutality begets brutality, and force is the mother of force. To revile the proletarian who sometimes strikes back can serve no purpose. No revolutionist murders for the mere lust of blood. Let him teach; and he will not kill. It is only when the tongue is silenced that the revolver speaks; when pen and ink are denied

him, that he writes in letters of blood. Shudder, if you will, at deeds of violence; but put the blame where it rightfully belongs.—James F. Morton, Jr., in Free Society.

## CRANKY NOTIONS.

How are people to know what they should do about this question of taxation? Is it not quite plain that those of us who do know must tell them if they do not find it out for themselves? Those of us who know that no one should have the right to take our property from us without our knowledge and consent are not yet strong enough to resist those who by threat or force make us pay taxes for things we do not want. From purely selfish motives, then, we are driven to raise the hue and cry against the tax collector. Really, the tax collector is the great criminal. If every person had to work at some useful employment for what he gets there would be no tax eaters; that is to say, there would not be so many persons employed by state and national institutions. Of course, we can never abolish taxes. A tax is what you pay for anything. When you buy a barrel of flour, a pound of meat, a suit of clothes, a pair of shoes, a theater ticket, or anything else, you tax yourself for it, but the tax is voluntary. But when the state sends its collectors around and makes you pay for the support of an army, a navy, a horde of politicians, and so on, when you do not want to do so, the tax is compulsory. The state sells you something you do not want and then forcibly takes your property to pay for it. This is government. This is the kernel, the heart, the foundation, the base of every social, political and industrial crime. Taxation, then, is the paramount issue, now and forever.

Mr. Bryan does not put the problem just in this way, but I think he would if he saw it. And how splendidly he could say it! With that fine presence, that liquid flow of language, that splendid voice, what a power he is. He is growing in ideas. He is becoming more radical every year. If he continues to grow, if he continues to walk toward the light, what a splendid future is before him. When one takes freedom as his guiding star he will never go astray. At first the rays of the light might blind him for moments, and now and then he may stumble over the barriers that lie in the way, but his vision becomes clearer, he casts the barriers aside and makes the way easier for those who follow him.

Comrade Allen says: "It seems clear that when you put a good (?) man in office that he is soon corrupted by the baneful association of rascals and thieves." This is no doubt true. Had I been a "good" man I should have been corrupted long ago. I have been in political office about eight years now—not elective, however—and had I been good at the start there would have been no hope for me. But I wasn't good then, and am not good yet, and so I'm safe.

Sometimes I wonder if we are just exactly fair in our condemnation of those who enter political life. As a matter of fact, are they not just as honest and sincere as we are or as we claim to be? Is it true, anyway, that honesty

cuts much of a figure in the progress of correct social-industrial ideas? Is it not true that the worst tyrants that ever lived, the meanest men that ever looked at the sunlight, were honest and sincere even to fanaticism? Had these men had correct ideas, had they had knowledge and wisdom with their honesty and sincerity, would they not have been the instruments of great power to the progress of equitable conditions? It is undoubtedly true that many who lead the life of politicians have no truly moral character and are mere freebooters, but in all fairness we should discriminate. No one will charge Mr. Bryan with being a corrupt man. He does not go so far as we do in the advocacy of democracy, and he may not interpret the meaning and scope of democracy as we do, but it is sure that he is nearer to us than his opponents. Our position is simply democracy carried to its logical ultimate. I believe that the right to life, liberty and the pursuit of happiness should be enjoyed by every human being. Mr. Bryan believes this also. But we may, and possibly do, differ as to some of the means of realizing these rights. This opens up the question of methods. I find even men of our own radical thought differing as to methods. As for myself I have very little hope of accomplishing our ideals through the ballotbox; indeed, I believe that no social-economic problem can be solved by voting. But I do not say that some good cannot be accomplished by the ballot and political agitation. I take advantage of every political campaign to sow the seeds of what I believe to be political truths, and always insist upon Proudhon's definition of politics, viz—the science of liberty. I propose to take advantage of the coming campaign to do the same thing, and may go so far as to make speeches for Mr. Bryan. Did I not have confidence in my own strength of will and integrity of purpose I should hesitate to do so for fear of becoming corrupted. The only thing which makes me hesitate at all is the fear that the advocacy of Mr. Bryan's election by me, and men who believe as I do, will alienate more votes from his support than we can induce to vote for him. My mind has not yet been fully made up as to just what I shall do. When it is I shall do it.

JOSEPH A. LABADIE.

Capital is inert, a material. A saw log, a stone, a brick, a machine is capital. They have no rights. Think of the rights of a brick! As members of society, men have rights, one equal to another. If men have equal rights, then none of them may have or do things that will injure other men equally free. It is absurd to talk about the rights of capital. As men, capitalists have rights, but none as capitalists. They only have rights as men. If men are equal one may not have power to oppress another, or monopolize his bread, his labor or his opportunities to apply his energy in the production of wealth. To talk of the rights of capitalists is to affirm the rights of kings, nobles and aristocracy as such. In America we have been taught better than to bow to nobility, and we ought to know better than to bow to capitalists, which is the same thing under another name.—Appeal to Reason.

Above all other liberties give me the liberty to know, to utter and to argue freely according to conscience.—Milton.

## DISCONTENT

### CHAINS.

BY JUNG.

#### CHAPTER XIII—Continued.

As soon as the legal wheels could be made to move a divorce was granted. Sam Carroll deeded her a house and lot in the village and a farm, which she did not refuse, although he was such a wicked, desperately wicked, man.

One afternoon as Mary was feeding the chickens she was startled by some one taking the pan of corn from her hands and taking those hands in his and saying, "Oh, Mary, Mary, are you glad to see me?" One look in her joyous eyes told the tale. He told her that he had come as soon as his business would let him, "and I am going to stay with you, Mary, until our little one comes." Which very important event occurred a week later. A healthy, hearty boy, who would never die of consumption if strength of sound was any proof of strength of lungs.

#### CHAPTER XIV.

A long illness of both Mr. Crawford and Andrew had kept Ida from Fairview farm. But a few weeks after the birth of the Carroll baby, for they gave it that name, a telegram came from Ida saying: "We will be with you next Wednesday." What rejoicing! What merry making! And the warm welcome when they came! Kindred hearts, loving friends they were. Andrew, Jr., was petted and said: "I'm a bid boy now and my grandpa says when I dit pants I tan have my turls tut off."

Sam Carroll was at the farm, loth to leave. "I will leave all that I hold dear when I go away," he had said, but there had seemed no need of him there just then, and he felt that he must get to work at something.

Adjoining the farm was a piece of hilly land that Rollin and Jennie had been anxious to purchase. It was heavily timbered and quite valuable. It had been Jennie's intention to buy it, get it partly cleared and have a summer house built there. "Then with swings, hammocks and tents we could have an outing without going away on the cars, and we really need something of the kind." But when they had tried to buy it the owner would not sell, and now that he was ready to sell he said he must have cash, and every available cent had been invested.

"We will have to borrow the money or lose the chance to buy," said Rollin to Jennie one evening after a talk with the owner of "Naboth's vineyard," as they now called the coveted hills.

"We will lose the chance then, for I am not willing to go in debt. It is easy to get in debt, but terribly hard to get out."

Sam Carroll asked a few questions, and soon found what was wanted. After a little chat with all the friends gathered together after supper Mary started up to her room with the baby. Sam took the child from her and said: "I will carry him upstairs."

When baby was put in his crib Sam said: "Mary, dear, I have a little plan; may I stay and talk it over with you?"

Of course, she said "Yes," and at the close of an hour's conversation Mary said: "Oh, I am so glad we will not

have to be parted. It nearly broke my heart to think of living without you."

"I felt as bad over it as you did, Mary, and as you would not consent to marry me, I saw no other way; but this will make it all right."

A caress and a kiss and he went to his room. The next evening, while they were in the common room, Sam took a folded paper from his pocket and gave it to Rollin. When it was opened they found a deed to "Naboth's Vineyard." Sam had bought it and had the deed made out to Mrs. Blake, as the Fairview farm belonged to her.

"I do not want to go away and this will give me something to do. I can clear the place, and do the building, for you know I am quite a carpenter. In that way I will be satisfied to remain," Sam said.

They were delighted with the prospect of having him with them, and told him so. But when they tried to thank him he said:

"I bought it from a thoroughly selfish motive; it was the only way I could find that made my presence a necessity."

Sam returned to Delville to sell out his business, which he had no difficulty in doing. When he came back to the farm it was to stay. He told them that the minister of the church to which Belle and he had belonged (Belle was still a member), and who had been so horrified and indignant over his (Sam's) actions, and who had so strongly advised Belle to get a divorce, because it was upon the only grounds that a divorce could righteously be obtained, that this minister was still Belle's spiritual advisor.

"She needs a great deal of advice and needs it often for he spends much of his time with her. In fact, the good people are already linking their names together. I ordered the Delville Banner sent here and we will probably see the notice of their marriage before long. I hope she will be happy. I did not make her happy. There was no love and finally no respect for each other. I was as much to blame as she was, perhaps more so. In all the trouble and disgrace we have gone through the stigma has been all upon me and all the sympathy was for her. It was better so; I think a man can endure such things better than a woman, most women anyhow. If she had loved me it would have been harder for her. I do not understand all these things regarding freedom; it does not seem just the right thing to live with a woman and have no ceremony performed but I love Mary so well that I cannot live away from her and be happy, and as I feel that she has a right to keep Carroll I cannot leave them."

Sam Carroll did not say all this during one conversation, but at different times. He was making progress and seeing truth through the mist, after a time he would see it clearly. Nothing leads to the real truth so swiftly, so clearly as love. And Sam did love Mary and their boy, Carroll, and that love was broadening his life and making a man of him.

A few months later the Delville Banner contained a notice of the marriage of Belle Carroll and the Rev. Thomas Scott. We will have no further use for Belle Carroll and her husband as they are not our kind, though the world is filled with that class, so it will be just as well to tell the last we knew of her. The Lord called the Rev. Scott to a larger town—and a larger salary. Belle

had three children, as it was very wicked to do anything to prevent conception, and as children were from the Lord it is very probable that several more would come, for the Lord is very generous with such gifts. She was not in very good health, consequently not at all good natured. Though her husband was a "man of God," "called of the Lord to preach the gospel," she was jealous of his attention to the sisters of his flock, many of whom were young and pretty. It is strange how much advice the sisters of a flock need. But how good it is that the shepherd of the flock is always ready to lead them beside the "still waters" and into "green pastures." Is a man to blame for getting tired of a faded face and a fretful voice? Is he to blame for turning to the pretty face and cheerful tones of another, especially when to the wife he is only a commonplace individual and his faults are well known to be many and great, and when to that other he is all that is noble, pure and good?

We all love to be appreciated, and if we do not get that appreciation at home we will go somewhere else for it, or if we do not go elsewhere, on account of our prejudice, we wear our hearts out with sorrow and loneliness, and become either victims of melancholy or are so illnatured that we become hateful to everyone. So it was with Belle, she was so cross and illnatured that all the "sisters" felt a great sympathy for "Brother Scott," and found many ways of expressing that sympathy, and "Brother Scott" took it all as his just right, and felt very sorry for himself.

When at home Rev. Scott was in his study much of the time, preparing his sermons or receiving those in need of spiritual healing. The younger sisters evidently needed large doses of such medicine, or the administering took longer, for if one had thought anything about it, or paid any attention to the matter, they would have seen that the older sisters did not remain closeted so long with the minister as did the younger ones.

Although "Brother Scott" preached, and perhaps believed, that children were a gift from the Lord, yet he found these "gifts" often in his way and did not hesitate to call them "torments" and "plagues," and once he was heard to declare that they were "imps." As he was their father—well, draw your own conclusion. He thought he had made a great mistake when he had married Belle, but then marriage was sacred and could not be set aside, so he endured his lot, but gained considerable happiness from his spiritual (?) associations with the female members of his flock.

As for Belle, she sneered at love, sometimes, and felt that life was hardly worth living. There really was little to enjoy in her life. But as she was a good Christian she looked forward to a happier existence in heaven, though that region was not very clearly defined in her mind; and as to occupation, not being a musician, she felt no pleasure at the prospect of playing a golden harp, and, as white was not becoming to her, she was not sure that she would like the white robe, "but there is no use worrying, for the good Lord will make it all right, and then I will get some satisfaction for all I have suffered." And it must be confessed that the thought of Sam and Mary suffering the pangs of

hell, as she knew they would, did not in the least mar her ideal of heaven.

We will leave "Brother" and "Sister" Scott. There are many like them, and their lives are narrow, restricted and intensely selfish. There can be no real happiness for such people. Their happiness is in the future, always to come when they reach heaven.

(To be continued.)

### THE DALE PLAN.

No. 5.

#### MEDIUM OF EXCHANGE.

On two occasions of considerable duration, there was no money in circulation in this country; at least not in the rural districts. Following the suspension of the United States Bank many private banks, afterward called wildcat banks, were organized on a purely credit basis. When these banks failed, which they all did in a very short time, the people were left without money; and for several years orders for merchandise were all the currency there was in circulation. It was not a good currency, for several reasons, but it helped to tide over a period which otherwise would have been one of great distress.

The second occasion was at the beginning of the war between the states. Upon the outbreak of hostilities, in April, 1861, gold and silver suddenly disappeared, the banks suspended payment, and for two months or more the business of the county was transacted with postage stamps alone. Congress convened in July, and provided for the issue of United States notes. These notes, though made a legal tender in payment of debts, were not money, but merely promises-to-pay money; and as the volume increased the people began to doubt the ability of the government to fulfill its obligations and refused to take, except at a discount. Still they were the only medium of exchange for 16 years, and the country was never more prosperous than during that time.

It may be observed that the greenbacks, though made a legal tender, had no intrinsic value, and the stamps and merchandise orders were not only without intrinsic value but they were not even promises-to-pay money. Yet the greenback, though made a legal tender in payment of debts, depreciated in purchasing power, whereas the orders on the store and the postage stamps, though not legal tender, and not having intrinsic value, never did thus depreciate. So far as purchasing power was concerned they were better than government notes.

From these facts it clearly appears that the medium of exchange need have no intrinsic value, need not be legal tender, and NEED NOT BE AN OBLIGATION TO PAY MONEY. An obligation to pay goods, or even to carry and deliver letters, is found to be quite sufficient in an emergency requiring their use. Why, then, may not the currency be supplemented, at any time, by the notes of responsible parties payable in goods? It can. Let such notes be issued in a variety of denominations, including fractions of a dollar, for exchange and try them. If the people refuse them it will go to show that there is enough money without them, that no one is suffering from want, and that economic reform is all humbug. The greatest objection to the store orders and the stamps was that they were not in convenient denomina-

## DISCONTENT

tions. Think of it. How can business be done without making change?

I have a friend who has a grocery store. He is widely known as honorable and responsible. He will enlarge his business so as to handle general merchandise, and will agree to buy every saleable commodity that may be offered him. If his goods are not wanted in exchange, or if a balance is due from him, he will give his notes payable in goods, and in any denominations desired. These notes will buy goods at other stores wherever my friend is known. If you need something from New York, or if your creditor insists on payment in money, gather up your notes and go to my friend's store and call for wheat or cotton. He has bought both in large quantities, because not being obliged to borrow money he could pay a higher price for them. He is not in debt, and is not compelled to sell. He will hand you the money and tell you to go buy wheat or cotton elsewhere.

This settles the money question. We also discover that we have a reliable market, at an equitable price, for every useful article that can be produced. The wheels of industry are moving, labor is fully compensated, there are no ragged or hungry children, and the good time coming is here. A. WARREN.

Dale, Okla.

### CRANKISMS.

"Property is robbery!" cried Proudhon, filled with the sense of the community's wrongs under the monarchical and aristocratic tenure of land in France. It was a paradox then, but now on all hands we hear the call for communal or municipal ownership of public utilities. Here at HOME we are seeking to practice freedom in land, i.e., land at cost for use and occupancy of the members of the community, and that's about as near free as we can get it just now. Those who want individual ownership of land should not come here.

There is a new fruit that is likely to become popular out here once it is introduced. It is a hybrid between the raspberry and the dewberry. The taste of the fruit combines the flavors of the dewberry with that of the raspberry, and it comes into bearing as the raspberries are failing. Of course, the Populists in Kansas beat that. Back there they graft the strawberry vine on to the milkweed and have strawberries and cream all the time 'ceptin' when the Republicans turn them down.

What's a pound or two less of sugar for a dollar to any liberal-minded American housekeeper? Of course, it means a good deal to Claus Spreckels when it is multiplied by seventy millions or so of consumers. I trust you see the point! Or let me put it in another way. How much less of a subsistence wage will you let the trusts and syndicates decide that you shall take and be thankful for? "Do you see the cat?" as Henry George used to often ask.

I had the following beautiful little poem anonymously sent to me the other day, and I want the author to "fess up" or else I'll never know who committed the atrocity:

Lift the veil of reminiscence,  
For the moment live again  
All the weird associations  
Conjured by this old refrain—  
"Oh! Topo-lo-hambo  
Ever as fair as May."

CRANK.

### TO E. D. BRINKERHOFF.

The statement of Mr. Brinkerhoff in his first paragraph in the discussion begun on September 5 suggests a question or two. He claims that there should be a guaranteed right of trial by jury, with a verdict unanimously approved of.

1. Who is to decide of how many and of whom that jury shall consist?
2. What is to prevent the one on trial from being a member of the jury which tries him and from refusing to approve of the conclusion reached by the other members of the jury?

HENRY M. PARKHURST.  
Brooklyn, N. Y.

### ASSOCIATION NOTES.

J. L. Jones has built an addition to his house.

John R. Burton has some sunflowers in his front garden that would drive Oscar Wilde, or any other aesthetic, wild with envy. They stand nearly 12 feet high and have blossoms the seed center of which is 45 inches in circumference. How's that for high and wide? This is the sunflower state, not Kansas!

The land owned by the Mutual Home Association is located on an arm of Henderson bay known locally as Joes bay, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 70 people here—20 men, 18 women and 32 children. We are not living communistic, but there is nothing in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so.

### HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock every day except Saturday and Sunday at 2:30 p. m. Leaves Sunday at 8 a. m. Be sure to ask the captain to let you off at HOME.

### RECEIPTS.

Steen \$1, Holmes 50c.

Progress comes only with liberty. Give a man liberty to seek his own welfare, open his own pathway, follow his own ideas, and he grows and makes progress. Shut him up to certain lines of action, and he becomes as narrow as his environments.—Commonwealth.

It is only a few years ago that American fanatics in California and Oregon were killing Chinamen because they were taking their jobs. Now Chinamen are killing "foreign devils" for stealing their land. What is the difference?—Independent.

### AGENTS FOR DISCONTENT.

San Francisco—L. Nylen, 700 Sunny-side ave.

Honolulu—A. Klemencic, Alakea st.

The Educational Club (Boston) meets every Sunday at 2 p. m. at 45 Eliot street. Free discussion.

### VIEWS OF HOME.

1. General View of Home from Rocky Point and entrance to Bay. Two views—one taken in July, 1899, and the other in 1900, showing improvements.  
2. Clam Digging.  
3. Boat and Beach Scene.  
4. Across the Bay.  
5. Rocky Point.  
6. King Residence.  
7. Warden Residence.  
8. Adams Residence.  
9. Chese Residence.  
10. Discontent Office.  
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### ORDER OF DISCONTENT.

Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from members shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

### CERTIFICATE OF MEMBERSHIP.

This is to certify that \_\_\_\_\_ has subscribed to the articles of incorporation and agreement and paid into the treasury of the Mutual Home Association on the sum of \_\_\_\_\_ dollars, which entitles \_\_\_\_\_ to the use and occupancy for life of lot \_\_\_\_\_ block \_\_\_\_\_, as platted by the association, upon complying with the articles of agreement.